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No. 4.

THE CONDITION OF THE CHILDREN OF LABORERS ON PUBLIC WORKS.

IN the first volume of this Journal, (No. 10, p. 150,) we published an interesting communication in regard to the partial provision, which had been made, by the liberality of private individuals, for instructing the children of the laborers on the Western rail-road. When inserting that communication, we could not refrain from adding the injunction, "Go AND DO LIKEWISE," to all, who had a similar sphere of beneficent action. We rejoice to be able to say, that this, to a great extent, has been done. The communication, referred to, stated, that, "on the first day of January, 1839, we began with but two Irish children." Now, hundreds of the children of the laborers on the great line of road, west of the Connecticut river, are in schools, which have been provided for them by private charity. And by the journals of the House of Representatives, we perceive, that many petitions for pecuniary aid have been forwarded to the Legislature.

The movement for providing for these destitute children commenced in the town of Middlefield, in the county of Hampshire,—a small inland town, which, though it may not be rich in the luxuries of life, must yet abound in its virtues. Mr. Alexander Ingham is entitled to the credit of originating this enterprise, and of contributing most generously of his time and money to carry it on.

Here was an extent of road, stretching from the Connecticut river to the western boundary of the State, passing, most of the way, through a mountainous and very sparsely peopled country, alive with laborers from one end to the other, and, except here and there, for short distances, out of the reach of churches and schools. Did wealth consist in children, it is well known, that the Irish would be a rich people; and if the old Roman law prevailed here, which granted special privileges to every man who had more than three, this people would be elevated into an aristocracy. Hence it was, that along this extensive line of road, the children of this people might be seen, peeping out from behind every bush, and playing by every stream. They were too young to be employed; they were not recognised by the local authorities, as having any right to the privileges of the public schools; they were scattered over too great a length of space, for any of their spiritual guides to remain with them; and thus, in the midst of a Christian people, no more public care was taken for their instruction, than for that of the young foxes in the neighboring mountains. They were exposed to all temptations, and unprotected by any safeguards. Where, in India, in the Eastern Archipelago, or in the islands of the Pacific, are there any children, having a stronger claim to the sympathies of our people, than these children, at our own doors?

As the eye glances over this scene of busy labor,—this object of vast expenditure,—the first question that arises in the mind is, do the people of this State understand what they are doing, when they make such mighty exertions, and exhaust their wealth, in building up the instruments of outward, material, corporeal, prosperity, while they neglect the infinitely weightier concerns of intellect and morality, of conduct and character? Yet, until

this benevolent enterprise was undertaken, nothing, or next to nothing, had been done by individuals, or societies, for their welfare, in any part of this State ; and even now, nothing is done by the government. If it has been enumerated among the acts for which Napoleon might justly be honored, that he constructed great thoroughfares, between the distant cities of his kingdom, and planted ornamental trees by their sides, along the whole distance, so that the traveller, as he passed, might at once be protected by their shade and regaled by their beauty, of how much more exalted honors are they worthy, who cultivate the germs of usefulness that spring up, with wild exuberance, along these neglected tracts ;—germs which, in the fulness of their growth, shall afford shelter and protection to thousands of wayfarers in the journey of life, and shall make the moral wilderness blossom as the rose ?

Our country in general, and the State of Massachusetts in particular, owe a vast economical debt to that class of people, whose labor has been mainly instrumental in rearing the great material structures of which we so often boast. It is by the toil of that people, that these instruments of prosperity have been brought into being. In looking at the creative cause, their muscle bears a closer relation to the work, than our capital. They have materially changed the surface of the earth for our accommodation, and profit, and delight ; building piers and wharves for our commerce, turning the bed of the ocean into dry land for the enlargement of our cities, cutting down the mountain and upheaving the valley, to smooth a pathway, by which distant and alien people might hold communion with each other. Were all considerations of social and Christian duty out of the question, an equitable and fair-minded people ought to blush, to receive such substantial benefits, without any other requital, than just enough of food and clothing for the laborers, to enable them to enlarge and prolong the benefits they are conferring. Allowing it to be ever so true, in point of fact, it would still be a low and unworthy view of the case, to regard them as ignorant, poor, and destitute of some of the elements of civilization, that belong to the age, and therefore to treat them as though their condition were remediless, or to refer the obligation of improvement to themselves. The only noble and worthy view is that which regards them as fellow-beings, capable of advancement, and suffering from the want of such aids, as it is in our power to render. It is impossible for us to pay them *in kind* ; but there is a compensation, elevating both to the giver and the receiver, which we have the ability to bestow ; there is a medium of payment, which we richly possess, and which they most of all need. We can confer the blessings of education upon their children. And the impulse of duty to do so may lawfully derive additional energy from the reflection, that every wise and humane measure, adopted for their welfare, directly promotes our own security. For, it must be manifest, to every forecasting mind, that the children of this people will soon possess the rights of men, whether they possess the characters of men or not. There is a certainty about their future political and social powers, while there is a contingency, depending upon the education they receive, whether those powers shall be exercised for weal or woe. The idea of Burke, that education was the best preventive police, is a very just idea, and for his time, it was a very advanced one ;—but, though a just idea, it is a very narrow one, because it is the noble office of education to do good positively, by refining the purest and elevating the highest blessings, as well as to do good negatively, by warding off evils. In that thought, Burke only declares, that education can save to the government the fees of jailers and hangmen, the expense of chains and halters ;—he does not say, that education can convert the very materials, which go to make the felon and the traitor, into the strength and ornament of the State. It is obvious, that there may be people, who, from the very circumstances and condition of their birth, and therefore without fault of their own, may be so profoundly

immersed in ignorance, as not to know how ignorant they are, and who, therefore, feel no discontent under their privations, nor any aspirings after a more elevated existence. But for men, who have felt the enduring satisfactions of knowledge, who know the pleasure it confers, the pain it averts ; —for such men to stand around their ignorant fellow-beings, and lift no hand to raise them from their debasement,—what is it, but for those who chance to be awake, to stand around the dwelling of their neighbors who are asleep, when that dwelling is on fire, and make no effort to extinguish the flames, nor to raise any cry of alarm, audible to the unconscious sleepers ?

The difficulty, hitherto, in regard to any legislative provision for the children of those who have been employed in our great public works, has consisted in the shortness of their term of residence in any one place. From the nature of their occupation, their habits have been migratory. As soon as one piece or section of work was accomplished, they must remove to another. Hence, before a schoolhouse could be erected, they must abandon the neighborhood of its location, and, of course, leave it behind them ; for in our climate we cannot imitate those roving nations, who, like the snail, carry their house on their back. Should the Legislature, therefore, see fit to make provision for them, the only practicable way would seem to be, to make a grant of a certain sum of money in their behalf, and to appoint some intelligent and trust-worthy person, in the vicinity, to superintend its application. Precedents for this may be found, in grants made for schooling the Aborigines. We would also throw out the suggestion, that, in case of granting any charter, hereafter, for any extensive public work, which, in the natural course of things, is likely to be accomplished by the labor of a foreign population, a clause should be inserted, in the act of incorporation, making it obligatory upon the corporation, to provide a school, equal at least to what the law requires our Common Schools to be, for all the children of the laborers on the work, whom their parents should choose to send. This would not be a burdensome condition ; and how happy would have been the effects, if such a provision had been inserted in the charters of all the great public works, in the different States of the Union !

There is another consideration pertaining to this subject, which we cannot express with half the energy that we feel. The children of the Irish are not infrequently brought into association with those of our native population, either at school, at work, or at play. On these occasions, the former are often treated with indignity and contempt by the latter. A garb less respectable, manners, in some respects, less proper, are made the subjects of scoff and ridicule. How unmanly, how ungenerous, how unjust, is this ! No tattered garments, though rag is flapping farewell to rag,—no coarseness of manners, though it descend to the very sty,—is half so shameful or so degrading, as the sneer with which pride insults misfortune. Children or men proclaim their own reproach, when their dress is better than their manners. Let parents and teachers see to this. Kindness and sympathy are due to those, whom circumstances have placed in an inferior condition ; and the greater that inferiority, the greater should the kindness and sympathy be. Children should be early imbued, on this as well as on all other subjects, with the feelings, which they ought spontaneously to exercise when they become men ; and no ignorance or rusticity is so disgraceful, as airs of superiority over those, who have enjoyed no opportunity for learning, and whose manners are the misfortune of birth, and not of their own choosing.

“Your committee have acted upon the principle, that they would not employ one to teach the children of their neighbors, to whom they would be unwilling to commit their own children for instruction.”—*Extract from the Report of the School Committee of the town of Brimfield.*

PRISONS, or SCHOOLS.

In the Annual Report, just presented to the Legislature, of the Board of Inspectors of the State Prison at Charlestown, we find the following :—

"THE TIME IS NOT VERY DISTANT, WHEN, FROM THE INCREASING POPULATION OF THE COMMONWEALTH, AN ADDITION TO THE ACCOMMODATIONS OF THE PRISON WILL BE REQUIRED."

YES ! HONORABLE LEGISLATORS ! If you do not improve the Schools, you must enlarge the Prisons.

Who dares say, that, of the *three hundred and eighteen* souls, in that weeping and wailing, or cursing and blaspheming, company, in the State Prison, there are so many as fifty, who, with a proper, early education, would not now have been useful, honorable, happy, members of society ?

[For the Common School Journal.]

ON THE MOTIVES TO BE ADDRESSED IN THE INSTRUCTION OF CHILDREN.

NO. VI.

DEAR SIR,—The desire of advancement is a natural and commendable motive. It may be easily excited, made to act with great force, and conduct surely to its object. The only difficulty is, so to direct and control it, as to prevent the competition becoming personal. And it is so necessary an ingredient in every intelligent and active character, that it is of great importance that a right direction should be given to it in early life.

I shall suggest, in a few words, some modes in which this may be done.

1. The pupil may be led to desire to be more perfect in the study, in which he is engaged. This is not so difficult as might, at first, be thought. Self-emulation may be easily excited. Show a child that what he is doing he may do better ; have patience with his slow improvement ; commend the slightest advance, and be just in marking that advance ; you lead him to enter into judgment with himself. He compares what he is doing with what he had done ;* he sees that he has attained something ; he becomes his own friend. But we must be careful to refer to the right standard. Let him not applaud himself for doing more, unless it be also better. Better should be ever the word.

2. He will need little excitement, to be made to desire to rise to a higher class or division. Let him desire it ; and let him be advanced, but only with the condition that all, as he goes, be learnt thoroughly. The stimulus may act upon a whole division, consisting of many individuals. All may push on together, without ill feeling, to a higher division. This should be done, as often as it can, in most schools, for another reason. Classes should be as few as is consistent with the progress of all. Much time is saved by it. In most studies, a pretty large class may be as well instructed, at least, as a small one. And if as well, then better, as more time may be given to it. If the principle of self-judgment has been properly brought to act, some may be advanced, without injury to the rights and feelings of those left behind. They, indeed, will prefer not to be advanced, rather than to go unprepared.

3. There is a sufficiently strong desire, always existing among children, to go on to higher studies. Here then is a motive, already active. It may be rendered useful, by faithfully requiring thoroughness in the present study,

* A valuable hint may be taken from a successful mode of leading learners to judge of their own progress, in writing. Let them write, first, only on the left hand page of their copy-book, and after having gone through the book, begin again, and write on the right hand. They can hardly help desiring to make this better, than what they had written some weeks, perhaps, before.

as a condition of advancement to a new one. Curiosity thus stimulates love of progress. An examination may determine the qualification ; or, if the same teacher have charge of both classes, he may decide, without special examination, that a part or the whole of one class is qualified to go on to a higher, or to pursue another study.

4. A school may be divided into several divisions, according to general progress and deportment. Let the grades be numerous enough, so that the distance between contiguous divisions shall not be great. This arrangement may exist only on paper, in the record of the school. It need not affect the studies or the seats of the pupils. And it is much better that it should not. A child may be in the same division, on the book, with another, but be in a higher class in arithmetic, a lower in reading, and a different one in a third study. Personal competition is much weakened by these various arrangements according to progress, while better motives are brought to act more powerfully. It will be a strong inducement to a child, to have a faultless character for three months, if the consequence is also a higher place on the weekly record of the school. And the contest is prevented from being a personal one, by the names in each division being arranged alphabetically. Fifteen, or any other number of pupils, may thus have the satisfaction of having raised themselves, from grade to grade, to the first division, without having any emulation, as no one of the number shall know which is highest or lowest of the fifteen.

5. If there be a system of several connected schools, examination for each higher one may be rendered a strong motive to study. Every one who has had any experience, in preparing boys for college, knows how powerfully, as it draws near, the expectation of the examination for admission acts. Every college examiner, who lowers the standard of requirement, does a wrong to all the youth who are looking in that direction. If all the colleges of the northern and middle States could be induced to unite, they could easily and rapidly raise all the preparatory schools to a far higher grade, by agreeing to insist on higher qualifications. But we have not to do with them. It seems very desirable, and very practicable, to introduce a gradation of schools into all the large towns of New-England. A few, taught by masters of first-rate qualifications, might accomplish more than is effected by many under inferior teachers. Those of the second grade might be better taught than they now are, by females. If admission to the higher depended on a thorough examination, a strong and effectual motive would be brought to bear on a class that now stand in need of one,—tall boys, who think themselves too old for the dominion of a woman.

I am aware that a system, of the kind I refer to, already exists in some towns ; and I believe that, wherever it has been adopted, great advantages have been found to follow from it. Yours, &c. G. B. E.

“Forasmuch as the good education of children is of singular behoof and benefit to any Commonwealth, and whereas many parents and masters are too indulgent and negligent of their duty in that kind :—It is ordered that the selectmen of every town, in the several precincts and quarters, where they dwell, shall have a vigilant eye over their brethren and neighbors, to see first, that none of them shall suffer so much barbarism in any of their families, as not to teach, by themselves or others, their children and apprentices, so much learning as may enable them perfectly to read the English tongue * * upon penalty of *twenty shillings* for each neglect therein.”—*Massachusetts Colony Laws of 1642.*

[According to the best estimate, we are able to make, if such a law as the above were now in force, and the full penalty exacted, wherever it is broken, the revenue would amount to between three and four hundred thousand dollars.—ED.]

[For the Common School Journal.]

AN APPEAL TO THE CITIZENS OF MASSACHUSETTS, IN BEHALF OF THEIR PUBLIC SCHOOLS.

FELLOW CITIZENS,—I have before me the 'Abstract of the Massachusetts School Returns, for 1838-9,' prepared by the Secretary of the Board of Education. It is a valuable and interesting book, containing a comprehensive view of the actual condition of the Common Schools in the State, and of the sums raised by taxes in each town, for their support. The statement, on the whole, is humbling to our pride and self-complacency. We boast of being a cultivated people, but how small are the sacrifices we are willing to make, to perpetuate the blessings of universal education! While our resources are doled out with so niggard a hand, it is impossible that our schools should accomplish the great purposes for which they were established.

There are, however, many honorable exceptions to this remark. In a considerable number of towns, we may observe a liberality worthy of all praise; the annual appropriations for the current expenses of the schools being from one dollar to one dollar and fifty cents, for each of the whole population. But in a great proportion of the interior towns, the tax on the inhabitants, for the support of public schools, does not exceed the miserable sum of twenty-five or thirty cents!!!

There may be a frugality which is not economy. A community, that withholds the means of education from its children, withholds the bread of life, and starves their very souls. I fear that there is, in this bragging age, a great falling off from the noble spirit and aims of our ancestors. *They* deemed no sacrifices too great, to secure a sound education of the whole people. They were willing to throw their "two mites into the treasury" of wisdom, even when it was all their living. In their rude forest homes, they were glad to do battle with necessity, to higgie with their appetites, to be meanly clad, and coarsely fed, that they might endow a college "*to the end that good learning may not be buried in the graves of our fathers.*" Two hundred years ago, when the young institution was the object of the people's hope and prayer, we find that gifts were pouring in from every quarter,—of a few sheep, a piece of cloth, a pewter dish, five shillings, nine shillings, one, two, or five, pounds, in money. "The gifts were small, but the people were poor; it was the contribution of liberal, enlightened, virtuous penury," a sacrifice of the present to the future,—of the material to the spiritual. The poor came up with their humble free-will offerings,—the fruits of their labor or self-denial.

And these are the men,—these pilgrim fathers,—who, in the midst of want, and hardship, and danger, laid the foundation of that Common School system, which is the pride and hope of the country, the support of intelligence, freedom, and virtue. Would it have been credible to them, that their posterity, two centuries after, when God had blessed the land with abundance, would be so regardless of the rich legacy bequeathed to them, would so meanly estimate its object and its worth, that some towns actually *pay less for the support of all their teachers* in a year, than would be necessary to feed and clothe a single able-bodied pauper for the same time?

Men of Massachusetts, are you not ashamed of this sordid parsimony? Is this the way to carry out the plans of the generous and far-sighted wisdom of your forefathers? Are there no superfluities, from which you may retrench somewhat, for this great object? Are there no artificial wants, which you can leave unsatisfied, for the sake of the necessities of the opening mind? Are there no imperious claims of habit, that can be set aside, by a resolute will? If nothing can be spared from luxury, nothing from hoarded treasure, then let poverty come up to the help of the cause, with its scanty gatherings; let beggary divide its loaf, for the sake of imparting the

bread of life ; let severer frugality create new means for this great end. Drive hard bargains with your house-keeping ; stint yourselves of the meat in the larder, of the meal in the barrel ; pinch, save, if need be, in every thing ; do every thing that you honestly can, that you honorably can, to enable you to vote a liberal appropriation for your schools. But do not stint and starve the immortal mind of your children. If I could go into your town meetings the coming March, and be permitted to plead this cause, I would entreat you by your love of country, by your love of man, by your love of those whom God has made dearer to you than life, to lift up your minds to the height and grandeur of this great interest,—the one object, I might almost say, for which you live. Open your hearts, I beseech you ; open your hands, open your pockets. Make *large* appropriations, that you may pay instructors liberally for their work, and obtain such as are worth the pay. I use only the sober and earnest language of truth when I say, that your chief concern here is, not to lay up a fortune for your children : but to rear a generation of wise and virtuous citizens, of clear-headed and right-hearted men, of intelligent and cultivated women, who shall, in turn, be fathers and mothers to a generation, more enlightened and better than themselves. “ This is your business, your duty, the thing you came into the world to do.” Will you do it ? Fellow-citizens, will you do this duty, at whatever cost and sacrifice, or will you be “ accessory before the fact” to all the unimaginable mischiefs, which your ignorant and brutal successors will most surely bring upon themselves and their country ? This is the great concern of humanity. The voices of your children’s souls cry out to you ; spirits of the unborn are crying out to you ; the country, with dim, prophetic foresight of unknown evils, is uttering inarticulate cries to you, for help. And will you hear nothing, do nothing, give nothing ? You want not facts and argument, to convince you, so much as a loud trumpet-blast, to rouse you to this great duty. *You cannot hope to educate your children without the means.*

It cannot, I think, be necessary to insist, that public prosperity and private happiness depend upon the intelligence and virtue of the people. Without disciplined and cultivated minds, the many, like the laboring population of Europe, will become slaves and victims of their employments. We can avert this peril only by insisting that *we will have* schools of a high order, fit for the education of free citizens ; and what is more, fit for the education of the heart and conscience of immortal beings, who have capacities for great thought, great action, and immeasurable progress. We have a right to insist, that all the resources of the country, now held by stewards of the Divine bounty, shall be sacredly pledged to their support, so that the children of every man, the poorest even, may have opportunity to obtain a liberal culture, equivalent, at least, to what is received in the best academies. *Make the public schools better than the academies*, and you will draw to the former the resources now expended upon the latter ; and thus nearly double the pecuniary means of common education.

By education, I do not mean a mere capacity to read, write, and cipher ; but some faithful training of the power of thought, some generous unfolding of the whole spiritual being, which shall lay a foundation for a vigorous and noble manhood. I would give every poor and friendless boy a chance to grow up a strong-minded and right-hearted man,—independent, free, able to bear himself well in the great struggle of life, and subdue refractory circumstances to his resolute will. We have a right to insist, nay, it is our sacred duty to insist, that our towns shall furnish the means of such training and discipline, for all their children, in their early years. And then, when they become older, they will hunger and thirst after knowledge, till they be filled. They will love to sit at the feet of Wisdom, more than to enjoy any of the pleasures of sense.

Friends, and fellow-citizens, are you prepared to say that you have done

your duty in this great matter ? Will you go to the question, next month, with no more enlarged views than you had, last March,—with no more liberal vote ? I am earnest and urgent with you, because I feel a deep sympathy with the people,—the whole people. The welfare of my brethren is my welfare. I am bound up, for weal or wo, with the destinies of my fellow-creatures. I yearn to see the long-deferred hope of humanity fulfilled, when the work of the hands shall not preclude refinement of manners, nor dignity of soul. I long to see the whole generation of men educated, in some measure, according to their capacities as rational and immortal beings, children of the Infinite Father. Let there be no *low class* among us ; no man can be dishonored by any thing save what rises out of his own character. I would have the rising generation cultivated, because it will be a generation of free citizens, sovereigns of the country, who will have great duties. Yet not for this only, or chiefly. I reverence the human soul ; I have faith in its sublime possibilities. I cannot bear to see it buried in ignorance, and degraded by vice. I would not have the Image of God defaced and broken, by our negligence or parsimony. I would insist upon the cultivation of every individual man, not so much as an instrument, as an end, and for his own sake.

But I believe, also, and hope in the culture and elevation of society,—of a whole people. There are persons, however, not without worth and influence, who have no faith in the progress of humanity. They regard all efforts for public improvement, as visionary. They call themselves practical men, who have the wisdom of experience. But they make little account of the wants of our higher nature. As they view the matter, man lives to work with spade or axe, with trowel or pen, with figures of arithmetic or figures of speech, and works only that he may live ; thus is the little orbit of his being complete, though there is no ministration to his mind or soul. They keep a running account with Earth and Heaven, and require always a balance in their favor, that can be counted out, in the current coin of the country, or notes of specie-paying banks. They like not to invest capital in mental cultivation, which brings no quick and visible return, never reproducing its exchangeable value with usury. They are unwilling to sow the seeds of public improvement, because the harvest is distant, and they may not live to see it. Like the farmer in Maine, who dug up his potatoes for his table, the week after they were planted, they “ hate to give long credits.”

Such men will try to persuade you to have cheap schoolhouses, cheap teachers, cheap knowledge for your children,—and little of it ; they will urge you to be sparing, when it is truest economy to be liberal. Often the wisdom of hope is better than the wisdom of experience. Never be discouraged by the slow growth of your hopes. The greatest effects are often long in ripening. Every generation must work in part, for those which shall come after. We are surrounded by the accumulations of many ages. We gather the fruit, and sit under the shadow, of trees which our great grandfathers planted. We must do for our children, as our ancestors have done for us.

There is, I may well say, no wealth, there is no power, there is no rank, which I would accept, if in exchange I were to be deprived of my books, of the privilege of conversing with the greatest minds of all past ages, of searching after the truth, of contemplating the beautiful, of living with the distant, the unreal, the past, and the future. Knowing, as I do, what it is to enjoy these pleasures myself, I do not grudge them to the laboring men, who, by their honorable, independent, and gallant efforts, have advanced themselves within their reach ; and owing all that I owe to the soothing influences of literature, I should be ashamed of myself, if I grudged the same advantages to them.—*Macaulay*.

[From the Connecticut Common School Journal.]

EXTRACT FROM AN UNPUBLISHED DISCOURSE, BY THE REV. HORACE BUSHNELL.

CHRISTIANITY AND COMMON SCHOOLS.

There is something very unnatural in the general estrangement of religion and religious men among us, from the great subject of common education. In no point of view do we stand in wider contrast with the Christians of preceding generations. Many, among us, have come to look upon the interest of public education as a matter entirely apart from religion. Our fathers regarded the church and the schoolhouse as parts of the same establishment; but I was actually concerned lest, in offering to discuss this subject, I should seem to descend to a matter altogether secular, and out of my province.

This estrangement is the more remarkable, when the fact is known, that more than half the money we give for missionary purposes is expended in the maintenance of schools. As if the cause of Christ had an interest in the schools of India, or the Northwest Coast, and not in the schools of Connecticut! We have a zealous attachment to the modern institution of Sabbath schools,—an institution which originated in the humane endeavor to communicate instruction to children, who had no other means of learning to read. And thus it has come to pass, that, while our fathers took care, by the maintenance of good week-day instruction, that no such children should exist, we think it an improvement on their method, to exercise our charity on them, for an hour or a half-hour, Sundays. I hope there are none among us, who would think it desirable purposely to omit the education of poor children during the week, that they might be reserved for the benefits of a special mercy on the Sabbath!

Now I will say nothing, here, of the direct interest religion has in Common Schools. I will not magnify their value as nurseries of the church. I will not show you that every good interest of society depends on their instrumentality. But I will enter, at once, my unqualified protest against the estrangement of religious men from this subject. There cannot be a lower view of religion, than when it is regarded as a thing by itself, and apart from the other interests of man. Religion, like its God, is a power of universal beneficence, and rejoices in every sort of improvement. It loves to bless all human things, and preside over all human benefits. It has an interest in all good ornament, in science, in the arts of invention, in liberty, in public economy, in patriotic feeling, in every thing that concerns the well-being of man and nations. It has ever been, and delights ever to be, the spring of advancement in all these things. And if a day should ever come, when, by means of universal education, all the nations of Christendom, or even this one, becomes filled with an intellectual, upright, and pure-minded race of men,—men of order, law, strength, and courtesy,—with productions so advanced, and economy so perfected, by the restraints of vice and all bad indulgence, as to allow them leisure for books and the useful refinements of taste and friendship;—if, I say, such a day should ever come, then must Christianity say to the world, *THIS IS MY WORK*. God opens the way to all such worldly advancements, as he does the hearts of his people to all good works, for the very purpose of proving the benign and healthful power of the gospel of Christ. And by means of these evidences, seen in the noble elevation of Christendom above all the world beside,—above in art, power, virtue, comfort, happiness,—the gospel is doubtless to have much of its authority over the nations of men. When they see the river flowing on, and that every thing lives whither the river cometh, they will know and confess that these are living waters.

Besides, or apart from all such considerations, there is, to my mind, a certain noble agreement or sympathy, between religion and the education of mind, which makes the comparative position of estrangement from Common

Schools, it now holds, the more unnatural and painful. It is a divorce against law, and one that cannot continue without dishonor to both parties. Education without religion, is education without virtue. Religion without education, or apart from it, is a cold, unpaternal principle, dying without propagation. I said there was an agreement between religion and the education of children. In the highest and truest sense, they are one. Their end is one, viz., the illumination and discipline of mind. God, in this view, is engaged in education ; and who teacheth like Him ? His word is, Let there be light ; his world is an organ of light in all its objects and experiences, and his will is, that all mind should be filled with light, even to the utmost bounds of his empire. He has such an opinion of the dignity of the great work of educating immortal mind, that he sent his Son to engage in it. And the study of his gospel is to raise up man to the intelligence and the immortal eminence of angels. Religion beholds in every mind, in the intellect, heart, conscience, of every creature, the copied features of a Divine nature ; and, beholding all in darkness and ruin, she flies to enlighten and redeem. Her highest care, her noblest work, is the education of mind ; and she must never withdraw from this work, or grow weary in it, till all the nations of mankind have become disciples, and every son of Adam a child of light.

Not that Christians should interfere in this matter officiously, or without discretion ; but that they should be ready and forward to second the attempts of the Legislature. It is improper and disgraceful for good men to be backward in their duty here. The Legislature have undertaken a difficult, but yet a glorious work, and one that cannot be executed, without the kindest dispositions, and the most faithful attentions, on the part of good men. It will require at least twenty years of steady oversight, to bring the work they have taken in hand to full maturity ; and the obstacles they have to surmount are very great. More adequate views of education must be produced, which can be done only by time and labor ; teachers must be raised up with qualifications fit to meet such views, and this can hardly be done till teaching becomes a distinct profession ; books must be selected, and, here, many rival claims must be decided ; plans of moral discipline must be adjusted, and, here, the rival sects in religion must be satisfied.

The great point with all Christians must be, to secure the Bible in its proper place. To this as a sacred duty all sectarian aims must be sacrificed. Nothing is more certain, than that no such thing as a sectarian religion is to find a place in our schools. It must be enough to find a place for the Bible as a book of principles, as containing the true standards of character, and the best motives and aids to virtue. If any Christian desires more, he must teach it himself, at home. To insist that the State shall teach the rival opinions of sects, and risk the loss of all instruction for that, would be folly and wickedness together.

EDUCATED MEN NOT NECESSARILY COLLEGE-GRADUATES.

It is greatly to be desired, that we may have a more just method of designating educated persons. We call those who have been through some college, and a certain course of Latin, Greek, mathematics, and other sciences, *liberally* educated. And though we use the term as a mere designation of the means or source of education, we yet seem to intend more by it, viz., that none but such can be educated men. The influence of the term, accordingly, is very discouraging to self-education. Now the chartered privileges of education, furnished by our colleges, can be more highly valued by no one than by myself. But still it should be understood that an educated man is a MAN ALIVE, no matter whence he comes. The truth is, too, and it may as well be known, that the distinction of a college education, when we speak of the graduates, is often to a great degree factitious. A large share of them are not mentally quickened by their advantages, and they come

away from the university, mere graduated blocks and dunces by public authority. While, on the other hand, many a boy who does not know Latin from Dutch, and has never seen any university but his mother's, and the district school, having attained to the distinction of a living soul, is, in the highest sense, educated. Could this, which is the only just view of the case, be once established in the public mind, it would do much to encourage attempts at self-education, and would greatly endear the system of Common Schools.

Many years ago, in an obscure country-school in Massachusetts, an humble, conscientious, but industrious, boy was to be seen, and it was evident to all that his soul was beginning to act and thirst for some intellectual good. He was alive to knowledge. Next we see him an apprentice on the shoemaker's bench, with a book spread open before him. Next we see him put forth, on foot, to settle in a remote town in this State, and pursue his fortunes there as a shoemaker, his tools being carefully sent on their way before him. In a short time he is busied in the post of county-surveyor for Litchfield county, being the most accomplished mathematician in that section of the State. Before he is twenty-five years old, we find him supplying the astronomical matter of an almanac, published in New-York. Next he is admitted to the bar, a self-qualified lawyer. Now he is found on the bench of the Superior Court. Next he becomes a member of the Continental Congress. There he is made a member of the committee of six to prepare the Declaration of Independence. He continues a member of Congress, for nearly twenty years, and is acknowledged to be one of the most useful men and wisest counsellors of the land. At length, having discharged every office with a perfect ability, and honored, in every sphere, the name of a Christian, he dies regretted and loved by his State and Nation. Now this Roger Sherman, I maintain, was an educated man. Do you ask for other examples? I name, then, Washington, who had only a common domestic education. I name Franklin; I name Rittenhouse; I name West; I name Fulton; I name Bowditch;—all Common School men, and some of them scarcely that, but yet all *educated men*, because they were *MADE ALIVE*. Besides these, I know not any other seven names of our countrymen, that can weigh against them. These are truly American names, and there is the best of reasons to believe, that a generous system of public education would produce many such. Let them appear. And if they shall embody so much force, so much real freshness and sinew of character, as to decide for themselves what shall be called an education, or shall even be able to laugh at the dwarfed significance of college-learning, I know not that we shall have any reasons for repining.

RESPONSIBILITY OF EDUCATED MINDS.

I wish, also, it could be understood, where the chief responsibility of giving force to this new movement lies. It lies entirely with the more educated minds,—minds capable of grasping just views of education. It is impossible to make the lower and more uneducated minds understand this subject, or form any just estimate of its importance. And the misfortune is, that those, who can understand and value the object to be attempted, are very likely to be engrossed with other matters, and to move in a range of employment entirely aside of the subject. To all such, then, I say, and I wish I could make it heard by all our more intelligent citizens and Christians, forget not your duty, nor withhold your attention from this most interesting subject. Examine facts; acquaint yourselves with the delightful advances that have been made in the art of education; exercise what influence you are able, to enlighten and awaken the less educated minds; discharge offices put upon you; converse; contribute money; and by every reasonable means, assist this good cause. If we all neglect our duties in this matter, my friends, the time will come when we shall discern that we had an interest, here, of im-

measurable worth ; and that will be, when our institutions are overturned, our liberties gone, our lives and those of our families at the mercy of an ignorant and besotted populace, and every thing sacred involved in a common ruin.

I hope, too, that our citizens will agree not to make this new movement a party measure, or speak of it even in that light. If the whole interest is to be jeopardized, every time there is a change of any kind in political power, it may as well be given up at once. If there can be no permanent character, no impress of stability given the undertaking, it must fail ; for, as I just said, much time will be necessary to bring any thing to maturity. Let, then, all men of all parties unite here in common views, that the undertaking may be put beyond the mercy of our strifes.

EDUCATION THE TRUE POLICY OF CONNECTICUT.

My friends, I cannot but exult in the prospect, which is now opening on mankind. And I do firmly hope that we shall all do our duty ; and, especially, that Connecticut will not fall behind her true position. Our State has peculiar advantages for excelling in the education of her people. A glorious beginning was laid, in the very foundations of our history. Our fathers said,—*Connecticut shall be an educated State!* and bequeathed their goodwill to an affectionate posterity. We have a noble fund, now a millstone to the cause, but capable of being used with infinite effect. We have a people finely constituted, of quick parts, great capacities of application, and of a good physical and intellectual mould. Our habits are simple, our employment healthful, our atmosphere elastic, and, what is of immense advantage, our State is not so large as to encumber our plans. We have, at the same time, good collegiate establishments to lead the way. A reputation, also, for producing fine men, has gone before us ; for, go which way you will, in this great nation, you find the sons of Connecticut, active, influential, never second, and generally filling a good place, either in the church or nation. Connecticut has ever been a good mother ; and a good mother is about the first of earthly beings. Let her be so still. Let her be regarded as the nursery of education, and of good men. Let our youth have their powers elicited to the highest degree possible. Let them be formed to truth and virtue. Let them be patriots, Christians, and, if God will permit, great men. Let it be regarded even as a fortunate thing, that we have not the prospects of great wealth and physical acquisition, to benefit our sons. God designs rather to give us a moral preëminence, if we will but heed his intentions. And as the little principality of Athens fills a more exalted office than the great empire of Rome ; or as Nazareth is more glorious than Babylon ; so is the office, which God ordains for us, higher than any physical preëminence of wealth, territory, or commerce. We shall, in this, do more to advance ourselves in happiness, fill a larger place in the history of our country, do more to bless mankind, and more to augment that stream of living waters which is to restore the earth.

PROFESSION NOT PRACTICE.—Some men talk like angels, and pray with great fervor, and meditate with deep recesses, and speak to God with loving affections, and words of union, and adhere to Him in silent devotion, and when they go abroad, are as passionate as ever, peevish as a frightened fly, vexing themselves with their own reflections. They are cruel in their bargains, unmerciful to their tenants, and proud as a barbarian prince ; they are, for all their fine words, impatient of reproof, scornful to their neighbors, lovers of money, supreme in their own thoughts, and submit to none ; all the spiritual life they talk of, is nothing but spiritual fancy and illusion ; they are still under the power of their passions, and their sin rules them imperiously, and carries them away infallibly.—*Bishop Jeremy Taylor.*

[From the Connecticut Common School Journal.]

CLERGY AND COMMON SCHOOLS.

Common Schools owe their origin to the enlightened efforts of the clergy. It was the successful assertion by Martin Luther, of the right of individual conscience, the great principle of religious liberty, which led to the establishment of the parochial schools in Germany, the germs of the present school system of Prussia. It was the same spirit fearlessly asserted by John Knox, which led Scotland to provide the means of popular education coëxtensive with her system of religious instruction, and finally planted a schoolhouse by the side of every parish church. In the same enlarged views of the rights of human nature, the religious founders of New-England, and especially of Connecticut, made provision, that "not a family should grow up in our midst with a single child unable to read the holy word of God, and other good and profitably printed books in the English tongue, and the good laws of this colony." For the first century and a half of our existence, the clergy were regarded by the people, and regarded themselves, as the natural guardians of education, and the schools and the teachers as under their particular supervision. Their relation to the schools has changed, and we have no expectation or wish, to see it restored to its former footing. Still, we cannot but feel that the clergy have fallen away from their true position in reference to education, especially in our Common Schools. Their regards have been too exclusively enlisted in various other enterprises of benevolence,—in the Sunday school, the Bible, the Tract, the Missionary, the Temperance, cause,—while that which lies at the bottom of the successful prosecution of all these, as the field, the means, and the agents,—the education of the whole people, in strength, morality, and intellect,—has been practically overlooked. In their efforts to Christianize the world, the heathen, it is feared, have grown up at our own door. In their zeal to distribute the tract and the Bible to every family, the precaution has not been taken to secure, in every child, the ability to read and appreciate their precious truths. In their noble efforts to extirpate intemperance, they have not laid the foundation of a permanent reformation, in the more enlightened moral education of the young, in early habits of temperance, springing from the god-like union of right feelings and correct principles.

In establishing Sunday schools and Sunday school libraries, they have not provided for the religious or moral instruction of vast numbers of children and youth, who do not avail themselves of these advantages; nor that those, who do attend and read, shall profit to the greatest extent by having received a sound intellectual education, in the week-day school. Nay, in their own preparation for the pulpit, they have forgotten that the great truths which they expound fail in a measure of their just weight and influence, from the want of a previously enlightened intellect and heart, in their hearers. "If the soul of the child is suffered to remain earthly, sluggish, sensual, unstimulated by any vigor of thought, unwarmed by any generous fervor of youthful feeling, then when he passes from the benches of the schoolroom, to the pews of the meeting-house, it will be the lot of the minister to preach Christianity, not so much to a man, as an animal or a machine; and, though he could speak with the tongue of an angel, he will speak comparatively in vain."

In making these remarks, we would not be understood to undervalue the services they have rendered, or are now rendering, to the Common Schools of the State. As a class they are devoting more time, at greater sacrifices, than any other portion,—we believe we should be safe in saying, than all the rest of the community together. From no portion of the community have we received more cordial coöperation, or more personal kindness, in visiting different sections of the State. But we are anxious that they should do more. In common with other professional men, and educated men gen-

erally, we wish them to coöperate to make the Common Schools good enough for their own children, in all that relates to a sound English education, embracing the head, the heart, and the manners. From their own education, their experience as teachers and school-visitors, their pursuits, leading them to daily intercourse with their own people, and their position, as religious teachers, we feel that there is no class of the community who can do more, or so much, to advance Common Schools and Common School teachers in public estimation.

This topic is very ably presented by the Rev. B. O. Peers, in his excellent work on *AMERICAN EDUCATION*, in a chapter devoted to an appeal to the clergy, on their obligation to assist in exciting, elevating, and directing, public sentiment on the subject of popular education. We make the following brief extract. "As to the manner in which the clergy may promote the interests of popular education, I remark in general, that they may do so, by a great variety of incidental methods, the whole of which cannot be specified. For instance, they may make it the frequent subject of their conversation, they may induce their parishioners to read about it, and furnish them, at the same time, with the means of information. They may occasionally supply the neighboring press with articles upon the subject, and stimulate the editor to advocate its claims. They may do much to encourage teachers, by visiting their schools, attending their examinations, and prevailing upon the parents of the children to do so likewise; and even from the sacred desk, they may and should, with frequency and earnestness, call the attention of their people to the nature and advantages of general education. In these, and a hundred other ways which experience will best point out, they may contribute materially to this hallowed cause. And when we reflect how many thousand clergymen there are in the United States, what might not be anticipated from a combined, harmonious effort on their part? Acting in coöperation with other friends of education, only let them all consider themselves as responsible agents in their respective spheres, charged with enlightening the public mind, as to the true nature and worth of education, with circulating the same views, guarding the people against mistakes of practice and opinion, and exciting them to a liberal provision of the means to meet the current expenses of their schools; and ten years need not elapse, before public opinion throughout the Union shall have experienced a complete and healthy revolution."

FURTHER EXTRACTS FROM MR. WEST'S LECTURE, ON MANUALS.

[Continued from page 47.]

A recitation conducted closely by the manual, though it may go along very smoothly, may be a poor recitation, and the lesson, though well committed, may be but ill-gotten. The scholar toils away upon a certain portion, and at the expense of more or less thought upon the matter, (how little that sometimes is!) comes to the recitation, all ready, finely prepared, as he perhaps thinks, and says off his lesson in fine style, and as near what is put down in the book, as one leaf of that book is near to its next fellow. If it be the custom of the teacher to allow the scholar to give as a reason for his saying anything, and to excuse himself for not understanding it,—“that it is so in *the book*!”—the child comes to regard it as very unfair, if the teacher does not approve of a recitation that is strictly according to the letter of the book. The real motive, which induces children to study,—School studies we mean,—is not the desire to acquire knowledge. They study, (I speak generally,) because they have to, they *must*. Their studies are tasks. Study is their work; in some cases, and under some circumstances, pleasant; but still, work, labor, business. And also, there is continual danger of children's regarding words as things, realities, valuable for their own sakes, instead of being symbols, images, representatives

of the realities. The metal of which their pocket money is composed, they know may be used for other purposes; and though they may understand that the chief value of their pocket money is its *currency*, or quality of passing round from hand to hand, they sometimes do not see that words are good for nothing, unless they have a current value, unless they express ideas. Therefore, they do not see, that there is little more use in filling their memories with words without meaning, than there would be in filling their pockets with pebbles, or bits of iron and tin. And there is continual danger, in practice, that the child will be contented, if the teacher will let him, to store up words, without troubling himself about the meanings of them. A recitation, conducted closely by the manual, will allow this to be done to a great extent, without its being noticed. And unless care be taken, the child will get so accustomed to this method of studying, that it will become to him, useless and dull as it may be, *the way of studying*. It may be, perhaps, here remarked, that it is worth much time and trouble, to make the pupil understand the relationship, which subsists between ideas and the words which express them. He is apt to consider them as inseparably connected, and too often practices upon the principle, that, if he gets either, he gets both. And while, for utility to himself, it is necessary that he should not only have thoughts, but words also to express them; and while of the two,—words without thoughts, or thoughts without words,—the latter is preferable, he is apt to choose what seems the easiest, at least, if not the best,—words without thoughts. He would rather have his pocket filled with spurious coins, *brummijums*, as he calls them, which he can, by hook and by crook, pass for good coin, than have it filled with pieces of good, pure metal, unstamped indeed, and therefore uncurrent, but intrinsically as valuable, before stamping as after; and which may be subjected to the process of stamping. The scholars want to be shown, and each teacher can easily enough find a way to do it, that the connection between words and thoughts is arbitrary, and that the possession of either does not necessarily give us the other, and that either, alone, is comparatively useless. By keeping close to the text-book, the scholar, instead of advancing, as he seems to be, in a knowledge of the subject, is only advancing toward the last page of the book; and while he seems to be making himself master of the author's information, it may be that he is, to a great extent, only laying up the words, in which the author has clothed that information.

By adhering closely to the text-book, and never departing from it, we give the scholars a distaste for the study. When a study is pursued by set tasks, scrupulously attended to, it becomes irksome. A scholar may take great pleasure in reading a school-book at home by himself, from curiosity, or even from a desire for improvement, taking up, and laying down the book, when he pleases; but, as soon as he is required to start at the beginning of the book, and prepare a certain portion at a stated and frequently-recurring period, the charm, with which he opened and read the book, vanishes. It is no longer an engaging occupation, which he is free to pursue or not. It is no longer amusement, but labor, business, duty. While before, he was only to suit his own fancy, to be guided by his own changing feelings, taking just as much, and taking it just in the manner in which his taste might dictate, now there is to be no consultation of the feelings about it; now, hungry or not hungry, the mind must reconcile itself to receive a certain portion of intellectual food, provided and carved for him by another. It is of much consequence, we believe, that the child should be interested in what he studies. While it may be strictly compulsory upon the pupil to get the lessons assigned, it may be possible to make him sometimes forget that necessity. Though a book may be in itself interesting, though it may be particularly interesting, though there may be very pleasant associations connected with it in the mind of the child, though it may even be one which the scholar has himself selected, yet the frequent recur-

rence of the necessity of foregoing the pleasure of whatever he may be doing, in order to give his attention to this study ; the frequent return of the time of recitation, and of the necessity of his performing his part in it, whatever may be the state of his mind or feelings, makes the study distasteful, the associations connected with the book are rendered sad and gloomy, and the very name of the author of the book grates upon his ears, if the lessons are usually confined strictly to the book. The hour of recitation, that period, when the teacher and pupil are to approach each other ; when his mind is to act more directly than at other times upon their minds ; when the best opportunity is had for imparting the fruits of his own observation and experience, and for allowing the light, which may emanate from his studies, to fall upon the school studies ; when, too, if the teacher have the tact, the scholars may be greatly benefited by having made themselves the teachers of each other, and the apparent, and, not seldom, the real, teachers of him, who claims to be their teacher ; when they may be most usefully employed, because made to receive pleasure from what they give their attention to ;—the hour of recitation will be a dark and dull hour, if there be nothing done in it, but the repeating by one scholar of what has been, or should have been, equally well learned by all. The diligent and careful scholar is compelled to listen to the blunders of the idle and careless, and to be tied to a certain spot, with a certain sort of injunction put upon him, to keep his mind fixed upon the recitation ; or, at least, he knows, that, if he be caught, wandering away from the dull and tedious path before him, into the pleasant fields of his own imagination or memory, he will incur blame. The good scholar is urged to fix his mind upon what is going on before him, and yet it may almost be guarantied to him, that he shall hear nothing worthy of his notice. He has what is to be had from the book, and all or nearly all, that he shall hear repeated, shall be inferior to what he already has, and, of course, not worth his acceptance. Thus the time of the good scholar is consumed, without much advantage to him. There are incidental advantages, and of great value too, which accrue to him from attending the stated recitation, but they are in no way necessarily connected with this manner of conducting it. But the great objects of adding to the knowledge, which he already possesses, or of making it of more use to him, or of taxing his faculties and strengthening them, are but little aided. We may not deny, that patience has an excellent opportunity of being strengthened, or weakened and worn out, by this manner of conducting recitations. Who cannot see the evil of requiring the pupils to spend their recitation-time in a dull, unengaged manner, with business, in which they are said to have a concern, going on before them, but to which it is, to the last degree, difficult for them to keep their attention, and from which, even if they do succeed in keeping their attention to it, the only advantage they will obtain is, we do not deny a very valuable one, the power of attending, and that too, to a dull and uninteresting proceeding.

“ Our children, at home and abroad, are a mirror, in which our characters may be seen.”—*Report of the School Committee of Shutesbury.*

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